

2

A Thanksgiving
SERMON
P R E A C H ' D

Upon the Occasion of his present Majesty
King **GEORGE**'s Accession to the Throne
of Great Britain,

N
A S

On *Thursday* the 1st of *August*, 1717.

W H E R E I N

Are several Remarks on Dr. **SNAPE**'s Sermon
preach'd *Wednesday* the 29th of *May*, 1717, and
the Untruth of his Third Observation shew'd,

B Y one, who loves Truth, and hates Errours
and Falsities, and longs to see Truth prevail
against all deceivableness of Unrighteousness,
and that Man of Sin consumed with the Spirit
of the **L O R D**'s Mouth, and destroy'd with
the Brightness of his Coming.

*A righteous Man regardeth the Life of his Beast:
but the tender Mercies of the Wicked are cruel,*
Prov. 12. 10.

*The Wicked are overthrown, and are not: but the
House of the Righteous shall stand,* ver. 7.

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PSAL. lxxvi. 10.

Surely the Wrath of Man shall praise thee ; the remainder of Wrath shalt thou restrain.

THIS Psalm was composed upon some extraordinary Deliverance which God had given to his People from their Enemies. This Psalm is by one Man call'd, A Triumphant Psalm of Praise and Thanksgiving to G O D for his wonderful Protection and signal Deliverance of the *Jews* from *Sennacherib* King of *Assyria*, who sent *Tartan* and *Rabsaris*, and *Rabshakeh* from *Lachish*, to besiege *Jerusalem* with a great Host, 2 *Kings* xviii. 17. That this Psalm was penn'd upon this particular and miraculous Deliverance of the *Jews*, appears somewhat more than probable from the 5, 6, 7, 8 ver. The stout-hearted are spoiled, they have slep'd their sleep, &c. But let the Occasion of it be what it will, whether this or some other. The chief and main scope of it, is to stir up the People of G O D to praise G O D for his great Goodness in a seasonable defeating of their Enemies and delivering them.

G O D is the Author of every Deliverance of his People, and therefore it is their Duty to render him Praise and Thanks for his Mercy. And as the *Jews* were in a very distressed State and Condition, but G O D sent them a timely and seasonable Deliverance by sending his Angel to destroy an Hundred Fourscore and Five Thousand, 2 *Kings* 19. 35. So the glorious and great G O D, whose Name alone is excellent, most seasonably delivered these Lands of *Great Britain* and *Ireland*, when they were in a sinking State, just like to be drown'd by a deluge of Popery and Tyranny, being ready to overflow them, which is much worse than

than a Deluge of Water; because it is Destructive to both Soul and Body: This was evident when they rose up against his Excellent Majesty King GEORGE; for which Deliverance, we that are true Protestants, have great Reason to praise GOD our great Deliverer, and to love his good Minister King George, who was the Instrument in GOD's Hand.

In this Verse we have Four Things which we may take notice of.

I. We have it laid down what it is that shall praise GOD, and it is the Wrath of Man, the Wrath of the Ungodly, by this Phrase, the Wrath of Man, we may understand, all wrathful Heat, as Mr. *Amsworth* reads it, surely the wrathful Heat of Man shall confess thee: all the cruelty, rage, fierceness, barbarousness, inveterate, enmity, and hatred, and the revengeful Anger of the Wicked; or whatever a Man, or a Company of Men, filled with revengeful Anger, and wrathful Heat against the People of God, and his Ways; or any particular Person do plot, contrive, design, and what ever of their Wrath they get put into Execution, it shall all praise GOD.

II. We have what this Wrath of Man shall bring about, and it is the Glory of God shall confess thee, saith Mr. *Amsworth*; that is, shall turn to thy Praise, when thy People are delivered from the Rage of their Foes. It is true the Wicked intend nothing in the Execution of their Wrath and Malice, but the accomplishing their own Designs, and satisfying their revengeful Spirits, yet GOD brings Glory out of it.

III. We may observe GOD's restraining the Wrath of Man, Mr. *Amsworth* reads it, thou wilt gird, and applies it to God's People, it is saith he with joyfulness that they shall sing Praises to GOD; as the *Greek* explains it, Shall keep a Fast to thee: as in *Joel* 1. 13. Gird ye, there is to be understood, with Sorrow, or Sackcloth; so here with Joy and Gladness, and Strength: But if we, saith he, refer it to the Wicked, to their hot Rage; it is, thou wilt bind or restrain from attempting further Evil. God steps in and cuts short their designs,

designs, and permits them not to accomplish their Fury and Tyrannical Actions. God interposes in due time, in a fit Opportunity, when they little think to have a stop put to their hellish Designs and Actions.

4. We have how much of the Wrath of Man God will restrain, and it is the remainder of it, whatever Wrath and Fury remains in the Hearts of the Wicked after they have put in Execution as much of their Tyrannical Fury as will be to the Praise of God, then God prevents them from going any further: So oftentimes they do not get all their Wrath accomplished and executed upon the Servants of God that they intended. They oftentimes have contrived and plotted much Mischief against the People of God, which they never have got executed, by reason of God's putting forth his Almighty Arm, and thereby baffled their Designs and Devices, and confounded their Malice. This is so plain and natural an opening of the Text, that none can deny it, and the Propositions raised from the Words of the Psalmist, shall also be plain and natural, and also in the like manner applied. The Propositions are these:

1. That all wrathful Heat, tyrannical Fury, inveterate Hatred and Malice of wicked and unreasonable Men who are Enemies to God, to Christ, & his Kingdom, Truth and People, shall by the wise, gracious, and over-ruling Providence of the great God, bring praise, glory and honour to God; *The Wrath of Men shall praise thee.*

2. That whatever wrathful Heat, tyrannical Fury and thirst after Mischief there remains in the Hearts of wicked Men, after they have executed that which will bring praise to God; God by his over-ruling Providence restrains and impedes them from the Execution of it.

1. That all the wrathful Heat, tyrannical Fury, inveterate hatred and malice of wicked and unreasonable Men, who are Enemies to God, to Christ, & his Kingdom, Truth and People, shall by the wise, gracious, and over-ruling Providence of the great God, bring Praise, Glory, and Honour to God. *Surely the Wrath, &c.* Whether they get their Wrath executed upon them, or

only have designed and contrived to execute it, it shall all praise God.

In handling this Proposition, I shall, 1. Shew you how the Wrath of Man brings praise to God. How the Wicked do praise God in executing their Wrath upon God's People, and then apply it briefly.

1. The Wrath of the Wicked have done, do and shall praise God by executing and accomplishing the eternal, unchangeable Counsel, purpose and decrees of the great and Sovereign Majesty of Heaven and Earth. The wicked (it is true) in all their tyrannical Fury, barbarous Actions, and hellish Designs, intend nothing but the satisfying of their revengful Spirits, and bringing Ruin and Destruction upon the Object of their hatred and malice; when at the same time they do execute the eternal Decree and purpose of God, and so help forward God's Work, and actually fulfill his Will, tho' that is farthest from their intent and designs. Instances of the Wicked thus bringing Glory to God, we have several in God's Word, we will mention a few, and the first is that of *Joseph's* Brethren. Their Wrath against him was great, they envy'd him sore, because his Father loved him more than any of his Brethren, because he was the Son of his old Age; but their hatred increased after that he had dreamed that his Sheaf stood upright, and their Sheafs stood round about and made obeisances to his Sheaf; such was their hatred towards him, that they resolved to murder him when his Father sent him to see if his Brethren were well; but now the murdering of *Joseph* would not fulfill God's Counsel, so God restrained that their Wrath, yet he suffer'd them to sell him to the *Ishmaelites*; the whole Story you may see in *Gen. 37*, thro' the whole. The Brethren of *Joseph* had nothing in their Eye but their satisfying their Malice and Envy; but yet God ordered it for the Preservation of much People, *Gen. 45. 5, 6, 7, 8.* and *50. 15, to 22.* and they in that Act of theirs fulfilled God's decree. Another Instance we have in *Isa. 10. 5.* And here God uses the wicked *Assyrians* to punish his own People. The Lord here calls the

the *Affyrians*, as if he armed them by his Edict to make War with them, as some Word it. G O D calls upon them as a Judge to cut off the Malefactor's Heads; as a King doth to put to Death those that had rebelled against him; God serves his turn of the Wicked, but the Wicked have no purpose therein to serve God; thus he did of the *Affyrians*, but they did not intend to do God any Pleasure, they intended to cut off, to destroy and to take the Booty and Spoil; they were carried away to do this with their Lusts, Ambition and Avarice; but in the mean while God orders their Endeavours and Counsels to another end, but this was quite and altogether unknown to them: and so as *Calvin* saith, upon this Place, in regard of the Wicked, they do not the Work of God, but the Devils, because they serve their own Lusts; and this is clear from their Words, v. 7. I may add another Instance, and that is concerning the Scribes and Pharisees, and the High Priests; their Malice, Hatred and Envy against Christ our Saviour was very great, and for that they deliver'd him to be crucified, *Mar.* 15. 10. Yet in the satisfying their revengful Appetites, they accomplished what God had determined should be done, *Acts* 2. 23. God's eternal Counsel was that his Son should die in the Fulness of Time for Sinners, and so their Wrath did Praise God; for nothing ever did bring more Glory and Praise to God than his giving his Son for Sinners. The Saints in Heaven are praising God for it, also every true Believer on Earth, and all the redeemed ones will praise God for this his Gift to all Eternity.

2. The Wrath of the Wicked do praise God, by causing the power and infinite Wisdom and Goodness of God to appear in the way and manner and time of their Deliverance, to wit, of his own People from the Wrath and the Fury of wicked and unreasonable Men; much do the Wrath of the Wicked rage against God's People, this has appeared in all Ages and Generations. How did the tyrannical Fury of *Pharaoh* and his People burn against the *Israelites* when they had let them go? Their Hearts was grieved and sore troubled that they

had suffered them to depart out of *Egypt*, and from under their tyrannical Hand and Power: Yea, their Fury was so great against them, that they resolved to fetch them back again, and bring them into their former Slavery, Bondage and Servitude. Now this Wrath praised God, for God deliver'd his own People by working a Miracle for them, bringing them over the Red Sea as on dry Land; for which his own People sung Praise unto him, the whole Story of this you have in *Exodus* 14. and beginning of the 15. This great and wonderful Deliverance got God Renown then and afterwards, *Daniel* 9. 15. The Wrath of Man praised him when he delivered his People from *Sennacherib*, who sent his Army to *Jerusalem*, as you may see in *Isa.* 48. and 47. Chapters. So in delivering his Servants out of the Fiery Furnace that the King *Nebuchadnezzar* had heated seven times hotter than it was wont to be hot, *Dan.* 3. 14, &c. The King himself praised God for the wonder that God had wrought, 28. ver. and likewise in delivering *Daniel* out of the Mouths of the devouring Lions, *Dan.* 6. 16. We might instance in more, but we will forbear. In these latter Days God has brought praise to his great Name, in working Deliverance for his own People, and thereby kept them from the Wrath of the Wicked, and from the slavery, Popery and Arbitrary Power, which they were oftentimes in a fare way to be brought under by the Popish Crew, and their Abettors. God has made appear the Greatness of his Power in defeating them, and his Wisdom in discovering their hellish Plots and Contrivances to ruin the Protestants, to bring in Popery and Tyranny, Slavery, and every evil and abominable Wickedness; so that we may say, We have heard and seen them taken in their own Craftiness, *Job* 5. 13. How seasonably did God discover the unhumane and hellish design of the Powder Plot, whereby they intended to have cut off all that opposed them at once; God stepped in in the very nick of time, and delivered them from that helish Destruction that they intended them for, and as he delivered *Peter* out of the Hands of *Herod*, the Night before he design'd

to have killed him. *Acts* xii. 5. &c. So just before their Wrath was to be executed, because it would not bring Praise to his Name, therefore he made it praise him, by laying it open, and delivering them that were the Object of their Wrath. But tho' they were disappointed in this their Attempt, yet they Devil-like, (whose Servants they are) are never weary in their wicked Actions, and Hellish Plots and Endeavours. How great Danger were the People in, in the Days of *Charles* the 1st, he going further than his Father, in taking away the Privileges of the Parliament, and Liberty and Property.

Tho' the Wrath of *Charles* and his Party was great, and waxed hot, yet *GOD* made it praise him, when he deliver'd his People from the Slavery that they design'd to have brought them into, and *God* carried on the Work of Reformation. We have another Instance in the Days of King *James* the Second, when the King and many others appear'd openly for Popery; but *GOD* then delivered his People, by sending the great Deliverer King *William*, who was an Instrument in his Hand, to revive the Reformation wrought in the Time of the Parliament, that was a seasonable Deliverance, when all the Protestants were depriv'd of all their civil Liberties, and by Fraud and Violence depriv'd of their Estates, and were imprison'd for nothing at all, and there guarded by mean and barbarous Persons. Their Wrath burn'd against King *William*, and all those that stood up for him, and plotted once and again to take away his Life: But *GOD* delivered him from the Hands of these cruel bloody Persons; and also in the Days of Queen *Anne*, against her, till they got her to side in with them: Their Wrath against those that were for the Hanover Succession, did appear evidently to all by their disgracing them, and branding them as false Brethren, and they thought them not fit to be imploy'd in any Office, and the Dissenters were mark'd for Ruin, while at the same Time, all Places of Power and Trust, were committed to, and fill'd with the avow'd Enemies of the Protestant Religion, and they were distinguish'd with
special

special Marks of Favour, thro' her Majesty's Dominions. They had carry'd Things to such an Height, that they were just for involving the Nation in Misery, by bringing in Popery, Slavery, and Arbitrary Power, by setting a Popish Pretender upon the Throne; which they (it is suppos'd) would have attempted within a few Weeks, had not G O D stepped in so very seasonably, and so very remarkably, to deliver his People, by taking away the Queen, and bringing in his present Majesty King *George*; and so the Wrath of the Papists, and those that are no better, if not worse, their Abettors, in labouring to set up Popery and Tyranny, and enlarging the Kingdom of the Devil, did praise G O D: for which Deliverance all true Protestants should continually praise and give Honour to the Great G O D, who has, and who does, whom we hope will still deliver them from their Enemies. But tho' G O D disappointed them in taking away the Queen, and the *French King*, yet still their Wrath was great, and waxed hotter and hotter, till they made it clearly to appear, what they would have had about, when they rose in open Rebellion, and those that cry up the Church is in Danger, joining with the Papists, and thereby made it evident that she was in Danger by themselves, which she is still in, but G O D got himself Praise by timely defeating of them.

3d. The Wrath of many, praises G O D, by making manifest the Glory of his Justice, that is seen in rendering unto them deserved Destruction and Punishments. Their Wrath praise G O D when he overthrows them. Sometimes G O D has render'd unto them their Desert in an Extraordinary Way and Manner, as he did to the *Egyptians* in the *Red-Sea*, *Ex. xiv. 23, 24, &c.* *Dathan, Corah* and *Abiram*, and those that join'd with them died not the common Death. *Num. xvi. 28.* Another Instance, is *Sennacherib*, *Isa. 37.* *Charles the 9. of France*, who was the Author of that horrid Massacre, where the Blood of many Thousand of Protestants at *Paris* and other Parts was shed, did a very little after die in the Strength of his Years by an extraordinary Effusion of Blood from all Passages of his Body; that as *Du Serres*, and other
French

French Writers of that Time do shew, he was made to wallow in his own Blood before his Death. Oh! Was not this the Finger of G o d in an unusual and extraordinary Manner, and a most convincing stupendious Piece of his Judgment. Sometimes G o d has wrought their Ruin in an ordinary Way, yet often-times very remarkable; as of Haman, Est. vii. 8, &c. Henry the 2d of France, a violent Enemy to the Protestants, whilst he had caused Sentence Annas De Burg, to Death, having solemnly protested in such Words; These Eyes of mine, shall see thee burn; a little before the appointed Time of his Execution, running in haste with a Spear against Count Montgomery, is pierced through the Eye, with such a Wound, that in a short Time sent to his Grave, and frustrated his Expectation of seeing that excellent Man burn. Henry the 3d turning Papist, and abjuring the Protestant Religion, was within a little Time stabbed in the Mouth by a Jesuit, on which a Protestant Gentleman used this Freedom with him; Sir, You have denied G o d, and his Truth with your Mouth, and he has given you a Stroke there, take heed you deny him not also with your Heart, lest the next Stroke be there; which, as the French History shews, did accordingly fall out, when he was stabb'd by Ravelack Du Serres, his own Historiographer doth shew it was through the very Heart; and it was evident that some Time before his Death, he had turn'd cordial and zealous for the Popish Interest. In the Days of Charles the 1st, Strafford and Laud, who had endeavoured to destroy both the Protestant Religion, and the Rights and Liberties of the Nation, were condemn'd for High-Treason; and so after them some others got their just Desert, which some Bohemians, who were exilled, were greatly amazed at, said thus, We yet must by Vertue of that clear Text, (Rev. xvi. 5, 6.) Say with the Angel, Lord, Thou art Righteous, because thou hast judged thus. Now in this our Day, the Rebels were some of them destroyed in Battle, and some others justly and deservedly, in another Way and Manner. And such as have been, and are still Rebels against G o d and King George, (if G o d give them not Repentance) shall

shall praise G O D, when his Wrath is inflicted upon them, then he will make manifest his Almighty Power in their eternal Destruction. *Rom. ix. 22. 2 Thess. i. 6. 7, 8, 9.* The Wrath of the Wicked, (to wit) The Papists, and those that are for a Popish Pretender, is still great, though G O D has destroy'd some of them; and unless their Nature be changed by G O D, they will never be quiet, till they have either ruin'd the King and the Nation, and Protestant Interest, or bring Misery upon themselves. But how it will be, G O D only knows, and it is in his, not their Hands; if he suffer them to execute some, or all their Wrath, they will thereby accomplish his just and righteous Decrees; if G O D deliver his own People, their Wrath will praise him; if G O D bring just Punishment upon them, his Name will have the Praise. Therefore let us that are true Protestants, and loyal Subjects to G O D and his good Minister King *George*, labour to serve G O D in the Spirit and Truth, and our King sincerely in the midst of their Rage and Fury.

One Word of Application.

1st. Hence we are inform'd of the Enmity that there is in the Seed of the Serpent, against the Seed of the Woman; we may hence be taught the Truth of the Word of him who is faithful and true. *Gen. iii. 15.* There is a continual Enmity between them. The Serpent and his Seed do go about like so many Lions to destroy and devour the Seed of the Woman; he is very wroth with her, and makes War against her Seed, which keep the Commandment of G O D, and have the Testimony of Jesus Christ. *Rev. xii. 17.*

Hence we may learn to whom the Praise of all our Deliverance is due; and 'tis the Great G O D, who is the Author of them all. G O D works all our Spiritual and Temporal Deliverances; it is G O D that delivers us from our Spiritual Enemies, the Flesh, the World, and the Devil. G O D sent his own Son, who has obtain'd an eternal Salvation for all those that G O D the Father gave unto him. We should have continually remained under the Bondage of Sin, and Corruption, and the

the Tyranny of Satan, and the Slavery of the *World*, had not Christ conquer'd these Enemies by his Death and Sufferings in our Stead and Room, and so in him we have Redemption. *Ephes. i. 7.* Christ is our Great Deliverer, his Due it is to have the Praise of it. Oh! then, let us not give, nor ascribe Praise to any other, or Sacrifice to our own Nets. *Pf. cxv. 1.* G O D is the Author of our Temporal Deliverances, it is G O D that saved us out of the Hands of those that would tyrannize over us, and bereave us of all that is near and dear to us. *2 Cor. i. 10.* We have great Reason to be thankful to G O D for delivering this sinking Nation, which was sold into the Hands of its greatest Enemies. We have great reason, to bless G O D for bringing our King so seasonably, & so peaceably to the Throne. Oh! let us praise G O D; that we have a Protestant Prince upon the *British* Throne. Bless G O D, that we are not under Slavery and Tyranny; Blessed be G O D, that we have the Gospel in its Purity, that we enjoy it in our Mother's Tongue; G O D has oftentimes delivered these Nations from Popery and Slavery; but how ungrateful are we? How thankless a Generation? not regarding the Works of his Hand; Foolish, not observing G O D's Transactions in the World, and therefore we do not understand the Loving-kindness of the Lord. *Psal. cvii. 43.* Oh! bless G O D, that he has magnified his Name, in making his Wisdom and Power appear in the delivering of these Lands.

I come now to the second Proposition which is to this Purpose, or in these Words.

2. That whatever wrathful Heat, tyrannical Fury, and Thirst after Mischief, there remains in the Hearts of wicked Men, after they have executed that which will praise G O D: G O D, by his wise and over-ruling Providence restrains them, and impedes them from the Execution of it; The Remainder of Wrath shalt thou restrain. As G O D has set bounds for the Sea, that it cannot pass them; and that tho' the Waves thereof, toss themselves, yet they cannot prevail, though they roar, yet they cannot pass over them; so G O D has set
Bounds

Bounds to the Wicked, that they cannot pass over, tho' their wrathful Heat may rage within them, and their Anger boil up; yet they can go no further than he has determined they should; they cannot go any further either in their Plotting and contriving Mischief against G O D's People, or in putting any of their Wrath into Execution, than G O D permits them to do. Little thought the Betrayers of the Nation, and the Protestant Interest in the last Reign, that they should have gone no further than they did; they did not know that the Bounds that G O D had set them, were so strait and narrow. The Rebels bragged how far they would go, and what they would do, but they could do nothing but what he gave them Leave; nor go one Step, further than their Limits. The World, it is true, is very bad, what Wickedness doth abound in it? There is not that Kind, but it is committed! What Cursing and Swearing? What Lying and Stealing? What Uncleanneſs of all Kinds? What Oppression and Injustice? What Sabbath Breaking, buying and selling, bearing, and carrying on it? But yet (if G O D did not restrain Men, bind and gird up their Hands from the Execution of their Wrath, and Malice, it wou'd be much worse than it is: What dismal Work would there be, if Men were wholly left to act according to the Inclinations of their own corrupt Hearts, and the Devil's wicked Suggestions? But G O D's restraining and over-ruling Providence doth prevent many of these wicked Men from the Commission and Perpetration of that Outragiousness, Cruelty, and Uncleanneſs, that their sinful Natures would lead them to, and take Delight in.

In handling this Proposition, I shall shew you how G O D can, and often doth restrain the Remainder of the Wrath of Man.

And then the Application.

I shall shew you how G O D can, and often doth restrain the Remainder of the Wrath of Man; G O D can do this various Ways, and he doth it sometimes one Way, and sometimes another.

1st. G O D doth restrain the Wrath of Men, either by
his

his converting Grace, or restraining Grace, by making them to be at Peace with, and reconciled unto those against whom their Wrath burns. It is an easy Thing with G O D to do either of these. G O D can easily convert the greatest Sinner; He can easily make the most stubborn and obstinate Sinner, pliable, and willing, that G O D should Reign in him, and over him; the most unwilling are made willing in the Day of G O D's Power. *Psal. cx. 3.* *Paul's* Wrath was great against the Church of Christ, his Malice raged against his Servants; So cruel was he, that he had no Regard to Sex, but hal- ed them away to Prison where he could meet with them; and G O D suffer'd him a little Time to go on in that his wicked Practise, even as far as the Execution of his Wrath and Fierceness would praise G O D; but when that was done, G O D steps in, and prevents any more of his Wrath from being executed, by changing his Nature, and making him who was a bloody Persecutor, an eminent Saint, a faithful and diligent Servant of Christ Jesus, *Acts ix. 10.* There are many that are Followers of him in his breathing out Threatnings and Slaughter against the Disciples of Jesus Christ. Oh! What a happy Turn would it be, both to themselves, and others, if G O D did thus remove their Wrath, and change them from Nature to Grace, that so they might become as valiant and courageous for G O D and his Truth, as they were against him and the Truth. Now as G O D did thus take away the Wrath of *Paul*, so he can easily take away the Wrath of another. G O D sometimes restrains the Wrath of Man, by reconciling him unto those he hates, and makes the Enemies of G O D's People, to be at Peace with them. *Prov. xvi. 7.* *Esau's* Wrath against *Jacob* was so great, that he intended to slay *Jacob*. *Gen. xx. viii. 41.* But G O D appeased his Wrath, and so he was at Peace with, and reconciled to his Brother, and received his Present at his Hand. *Gen. xxxiii. 1. 2, &c.* There you may see the Kindness of *Jacob* and *Esau* at their Meeting.

2d. G O D restrains the Remainder of the Wrath of Man, and impedes them from the Execution of it, by destroying them either when they do attempt to execute

cute it, or before ; many Times the Wicked are very full of Wrath, and greatly enrag'd against God's People ; and therefore they with all their Might and Main endeavour to execute that their Wrath one Way or another. This we see verified too often among Men of a low Degree, and also among Men of an high Degree, one towards another, when their Wrath and Malice is once kindled. The Wrath of the *Egyptians* raged against *Israel* when they had let them go from under their Bondage and Slavery) so mightily, that they resolv'd either to bring them back again to their Slavery, or to cut them off, Man, Woman, and Child, and take the Spoil. *Exod.* xiv. 5, 6, &c. But now God restrains their Wrath, and impedes them from the Execution of it, by destroying them in the very Attempt, overthrowing them all in the *Red-Sea*. God impeded *Sennacherib's* great Army from the Execution of their Wrath, by sending his Angel, to destroy an Hundred, Four-score and Five Thousand in their Camp. *2 Kings* xix. 25. God overthrew these in a miraculous Way and Manner, but God commonly makes use of Men as Instruments in his own Hands to destroy them, he fighting for them. Thus God has made use of Men to conquer and overcome his and their Enemies.

In the Days of King *Charles*, (who became an Oppressor and Tyrant) God rais'd up Men that withstood him in his illegal Proceedings, whose Forces God succeeded, and made them victorious over him and his Popish Crew, and thereby restrained the Remainder of their Wrath. Another Instance we have when King *William* came in to deliver the sinking Nation, and so then again God restrained the Papists and Jacobites from the Execution of their Wrath that remain'd in their Hearts. In this last Rebellion when they rose up against his present Majesty King *George*, and intended to have executed their Wrath, both upon him, and his Loyal Subjects, but God by his timely defeating of them, prevented them. God sometimes restrains the Remainder of the Wrath of Man, by discovering their Hellish Plots and Contrivances which they had laid

and

and invented for the Ruin of those that were the Objects of their Wrath and Hatred, and so prevent 'em. There have been many Instances of this Kind, as the Powder-Plot, and many Assaults to murder King *William*, and many other Kings and Queens.

3d. G O D restrains the Wrath of Man, and impedes the Execution of it, by taking away such Persons as were Encouragers and Abettors of the Wicked in the Execution of their Wrath and Malice, and by raising up other Persons, such as discourage and impede the Wicked from the Execution of their Wrath. When G O D takes away some that were the chief Promoters of Wickedness and Cruelty, either by Death, or some other Way; then those that remain are disheartned from executing the Remainder of their Wrath, especially, when there are others raised in their Places, that are against their wicked Practices. We have both heard and seen that G O D has this Way restrain'd the Wrath of Man. One Instance we have in *Esther*. *Haman's* Wrath was great against all the *Jews*, and he intended to put, and cause to be put to Death. Men, Women, and little Children, and that in one Day, but G O D restrained this his Wrath, by taking him away, and advancing *Mordecai*. When a King, or a Queen, and their Council, and many more of their Subjects, have their Hearts filled with Wrath against those that serve G O D; and do plot Ways to satiate their revengeful Spirits; if G O D then step in, and takes away the King or Queen, and so consequently their Council; (for usually when a King or Queen dies, the Ministry is chang'd) and raises up a King or Queen, that oppose those Sons of *Belial* in their Devil-like Actions, they are thereby restrained from the Execution of the Remainder of their Wrath. Thus has G O D done often Times, that he might restrain the Wicked, and impede them from the Execution of their Malice and Wrath. G O D took away the Popish Queen *Mary*, who encouraged the Wicked in all their Cruelty, and raised up Queen *Elizabeth*, who was an Instrument

in his Hand, to restrain the Wrath of Mān. Another Instance we have in the Days of King *Charles*, when he, and his Popish Crew were for executing their Wrath upon the Protestants, some of which they did, especially in *Ireland*; but yet G O D impeded and restrained their Wrath, by taking away the chief Encouragers of the Wickedness they design'd. A third Instance we have, in G O D's taking away King *James*, and raising up King *William*, and now in taking away Queen *Anne*, and so removing that Ministry from their Places of Power and Authority, and raising up the Noble and Excellent Protestant Prince to the *British* Throne, our present King *George*. They in the last Reign were only plotting Mischief, and got little actually executed; but intended to have accomplish'd their wrathful Heat, and their tyrannical Fury, yet G O D had a Way to prevent them. They were sore disappointed, and that unexpected Turn of Providence damp'd all their Spirits; that so it might be truly said of them as it is in the 8, 9. v. of this *Ps.* when *God* sent Death to fetch her that had espoused their Cause, the Papists and Jacobites were all still; they feared their Designs were baffled, then their Methods were broken, and they feared that their Popish Darling would be kept off the Throne. G O D wonderfully confounded their Designs and disappointed their Expectations. This was such a surprizing Providence, that they were all struck dumb. They were all silent when the Great J E H O V A H rose to save the Meek of the Earth, which they had ridicul'd, and contriv'd the Ruin of, whom G O D has delivered, for ever, blessed be his Great, Holy, and Reverend Name.

I should now have come to a brief Application, but because Dr. *Snape* has apparently misapply'd the Text, and so call those the Wicked, who did stand up for the Laws of G O D and Man, which were both trampled under Foot, and who stood up against Arbitrary Power, *French* Tyranny, and so leads aside the Ignorant; therefore I shall make it evident to you, that Dr. *Snape* calls
Evil,

Evil, Good, and Good, Evil. Now you must know that it is what he's laid down in his third Observation, that I shall especially take Notice of ; tho' it may appear to any considerate Reader, that he has gross and erroneous Sentences under his first Head.

Dr. *Snape's* third Proposition you have laid down in these Terms, Page 4. *To consider that particular Act of Providence in the middle of the last Century, which we are now met to commemorate ; when tho' the Wrath of Man had prevail'd to an excessive high Degree, so as to murder the best of Kings, and overturn the best of Constitutions ; it yet pleas'd G O D to restrain the Remainder of that Wrath, by the Restauration of the Royal Family, and settling us again on our Ancient Foundations.* And in the 18 Page, he has these Words ; *When the good old Establishment both in Church and State, was so peaceably introduc'd, after so long a Disuse and Interruption.* Now what I in the first except against, and which I shall shew briefly, is an Untruth, is, that King *Charles* was not the best of Kings, nor that Constitution was not the best of Constitutions, and then it will follow, that that is an Untruth, when he saith, *The Wrath of Man had prevail'd to an excessive high Degree, as to murder the best of Kings, and overturn the best of Constitutions.* But —————

Now the Method I shall take to shew that *Charles the First* was not the best of Kings, nor that Constitution the best which he endeavour'd to establish, shall be this ; To shew what some of his Actions were, both as to the Laws of G O D and the Nation : For we, as Dr. *Snape* saith, are not to be guided in this Case meerly by Success, for wicked Men may have Success, and has had in a bad Cause. So it is not the Success of any Event, 'tis not a Train of lucky Accidents, as the Doctor calls them, but the Righteousness of the Cause ; in this I agree with him. How plausible and splendid soever any Man's Actions may appear to Men, if the Actions be not in and about a good Cause, they

are bad, Every Action that is Good must be agreeable to G O D's Word, or else it is a bad Action. No Cause is righteous, but what is according to the righteous Law and Statutes of the just and righteous G O D. Men are not imploy'd in a good and righteous Cause when they act contrary to the Laws of G O D, and the Laws of the Nation, that are agreeable to the Laws of G O D; but Men are imploy'd in a good and righteous Cause, when they stand up to defend the Laws of G O D, and the Laws of the Nation that are agreeable to the Laws of G O D, against all those that do violate the Laws of G O D and the Nation. Now if it can be made apparent that *Charles* the First, and his Party did actually violate the Laws of G O D, and the Nation, then theirs was not a good and righteous Cause; which is evident from History, and that I suppose Dr, *Snape* is not ignorant of; and which I intend to make evident in a few Instances, wherein they did actually violate G O D's Laws, therefore their Cause was bad and unrighteous.

1st, The first Instance wherein *Charles* violated the Law of G O D, was, his marrying with a profest Papist, the *Infanta*. This Kind of Society (saith the Reverend Mr. *Perkins*) is forbidden with Idolaters; he calls it a Society of Amity, that is of Familiarity and special Love; he adds, Contracts of Marriage with Idolaters, the Scripture precisely condemns, as an Abomination in *Israel*, and a Profanation of the Name of G O D, when *Judab* marries the Daughter of a Strange God. *Mal. ii. 11.* This saith Mr. *Perkins*. G O D gave the *Israelites* a Reason why they should not marry with Idolaters; and that was it would be a Snare to them, and draw them away from the true G O D, to go a Whoring after their Gods. *Exod. xxxiv. 14. 15, 16.* And we find this verified in *1 Kings. xi. 2, 4.* *Solomon's* Wives turn'd his Heart away after their Gods. Now how far *Charles* the First's Wife did influence him in drawing him after her Idolatry, is well known. We may see how far he was carry'd away, towards that I-

dolatry

dolatry before the Contract, by a Letter that he wrote to the Pope, and the Articles that his Father and he swore to. The Pope writes a smooth Letter to Charles, and puts him in mind of his Renowned Ancestors, and their Zeal for the Holy Church; exhorts him to an Emulation; and tells him, that he commanded continual Prayers to be made for his Conversion, that he might defend the Authority of the Sovereign High-Priest, and fight against the Monsters of Heresy; and the Reason why he thus pray'd for his Conversion, was, because he had been in Spain with Design to Ally himself to the House of *Austria*, which he commended, and was willing to conclude, that so the ancient Seed of Christian Piety might flourish, and be revived in his Soul, which God had nourish'd in the Hearts of other Kings. He tells him further, that the Arms of the Church stood open to receive him.

The Letter of Charles to the Pope, had such Sentences in it as follows.

Most Holy Father,

I Received the Dispatch from your Holiness, with that Respect which the Piety with which your Holiness writes, does require. I do believe that your Holiness hath set the Examples of the Kings, my Predecessors, before my Eyes, that I might imitate them; for in Truth, they have often exposed their Estates and Lives for the Exaltation of the Holy Chair; and the Courage with which they have assaulted the Enemies of the Cross of Jesus Christ, hath not been less than the Care and Thought which I have. I do not esteem it a greater Honour to be descended from so great Princes, than to imitate them in the Zeal of their Piety; in which it helps me very much to have known the Mind and Will of our thrice Honour'd Lord and Father, and the Holy Intentions of his Catholick Majesty, to give

a Concurrence to so laudable a Design [the uniting Christian Princes] for it grieves him extreamly to see the Evils that grow from their Divisions, which the Wisdom of your Holiness foresaw, when it judg'd the Marriage which you pleas'd to design between the Infanta of Spain, and myself necessary to procure so great a Good; for it is very certain, I shall never be so extreamly affectionate to any Thing in the World, as to endeavour an Alliance with the Prince that has the same Apprehension of the true Religion with myself. Therefore I intreat your Holiness to believe that I have always been far from encouraging Novelties, or, to be a Partizan of any Faction against the Catholick Apostolick Roman Religion, and that I will employ my self for the Time to come, to have but one Religion and one Faith, having resolved with my self, to spare nothing I have in the World, neither Estate nor Life, for any Thing so pleasing to G O D.

Now let any Man consider what he here saith, and was resolved on, and they may see that he was not the best of Kings. It is true, this was before he was King, but how far his Actions when he was King did agree with what he here saith, let them judge that know what they were; he declared himself to be real in what he wrote to the Pope; his Actions did very much agree with the Articles his Father and he swore to. The Articles upon which the Marriage was agreed, were several.

1st. That it should be made by Dispensation from the Pope, and celebrated in *Spain*, according to the Instructions of the Council of *Trent*; and afterwards in *England* in such a Manner, as may make the Marriage valid, according to the Law of the Land; so be that no Ceremony nor any other Thing intervene, which shall be contrary to the *Roman Catholick Apostolick Religion*.

2. That the Children of this Marriage be not constrained

strained in Matters of Religion, nor their Titles prejudic'd, in case they prove Catholicks.

3. That the *Infanta's* Family may be Catholicks, and have a Place appropriated for Divine Service, according to the Use of the Church of *Rome*, and the Ecclesiastick and Religious Persons may wear their proper Habits ; and that she should have a competent Number of Chaplains, (twenty four Priests and Assistants) and a Confessor, being Strangers ; one whereof, shall have Power to Govern the Family in Religious Matters, that it may be lawful for the Lady *Infanta*, and her Servants, to procure from *Rome*, Dispensations, Indulgences, Jubilees, and all such Graces as shall seem fit to their Religion.

4. That the Laws which are or shall be in *England* against Religion, shall not take hold of the said Servants ; and if any secular Judge shall apprehend any Ecclesiastical Person for any Offence, he shall forthwith cause him to be delivered to the superior Ecclesiastick, who shall proceed against him according to the Canon-Law.

5. That the Sons and Daughters which shall be born of this Marriage, shall be brought up in the Company of the most excellent *Infanta*, at lest till the Age of ten Years. There are other Four which they did also swear to.

1. That particular Laws made against the Roman Catholicks, shall not at any time hereafter, directly or indirectly, be commanded to be put in Execution.

2. That no other Laws shall hereafter be made a new against the said Roman Catholicks, but that there should be a perpetual Toleration of the Roman Catholic Religion within private Houses throughout *England*, *Scotland*, and *Ireland*.

3. That neither by us, or any other, directly or indirectly,

a Concurrence to so laudable a Design [the uniting Christian Princes] for it grieves him extreamly to see the Evils that grow from their Divisions, which the Wisdom of your Holiness foresaw, when it judg'd the Marriage which you pleas'd to design between the Infanta of Spain, and myself necessary to procure so great a Good; for it is very certain, I shall never be so extreamly affectionate to any Thing in the World, as to endeavour an Alliance with the Prince that has the same Apprehension of the true Religion with myself. Therefore I intreat your Holiness to believe that I have always been far from encouraging Novelties, or, to be a Partizan of any Faction against the Catholick Apostolick Roman Religion, and that I will employ my self for the Time to come, to have but one Religion and one Faith, having resolved with my self, to spare nothing I have in the World, neither Estate nor Life, for any Thing so pleasing to GOD.

Now let any Man consider what he here saith, and was resolved on, and they may see that he was not the best of Kings. It is true, this was before he was King, but how far his Actions when he was King did agree with what he here saith, let them judge that know what they were; he declared himself to be real in what he wrote to the Pope; his Actions did very much agree with the Articles his Father and he swore to. The Articles upon which the Marriage was agreed, were several.

1st. That it should be made by Dispensation from the Pope, and celebrated in Spain, according to the Instructions of the Council of Trent; and afterwards in England in such a Manner, as may make the Marriage valid, according to the Law of the Land; so be that no Ceremony nor any other Thing intervene, which shall be contrary to the Roman Catholick Apostolick Religion.

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1. That particular Laws made against the Roman Catholicks, shall not at any time hereafter, directly or indirectly, be commanded to be put in Execution.

2. That no other Laws shall hereafter be made a new against the said Roman Catholicks, but that there should be a perpetual Toleration of the Roman Catholic Religion within private Houses throughout *England*, *Scotland*, and *Ireland*.

3. That neither by us, or any other, directly or indirectly,

directly, privately or publickly, will we attempt any thing with the most renowned Lady Infanta, which shall be repugnant to the Roman Catholick Religion.

4. That we and the Prince of Wales will interpose our Authority, and will do as much as in us lies, that the Parliament shall approve and ratify all and singular Articles in favour of the Roman Catholicks, capitulated by the most renowned Kings, by reason of this Marriage; and that the said Parliament shall revoke and abrogate particular Laws made against the said Roman Catholicks, and that hereafter we will not consent that the said Parliament shall ever enact any new Laws against Roman Catholicks.

The People of *England* were irreconcilably averse to this Marriage, but could not prevent it. Arch-Bishop *Abbot* tells the King that he laboured to set up the most damnable Heretical Doctrine of the Church of *Rome*; and how hateful, says he, will it be to God, and how grievous to his good Subjects. Now how could this be the best of Kings, that had sworn neither to put in Execution the Laws that were made against Roman Catholicks, nor to make any against them, but that there should be a perpetual Toleration of the Roman Catholick Religion; and that he would interpose his Authority that the Parliament should revoke and abrogate particular Laws made against the Roman Catholicks. Now *Charles* when he came to be King, observed what he had sworn to, that so he would not hearken to the Parliament willingly, when they petitioned him that the Laws might be executed against Papists.

2. Another Instance wherein he and his Party broke the Laws of God, was, in their discountenancing Preaching, by forbidding Ministers to preach on the Lord's Day in the Afternoon; and in the room of that gave liberty to prophane the Lord's-day, by sinful and unlawful Sports and Recreations. The Lord by his Apostle,

posſible, commands all Miniſters of the Goſpel to preach the Word, *be inſtant in Seaſon, and out of Seaſon*, 2 Tim. 4. 2. How contrary to this command of GOD was their forbidding and commanding Men to preach but once a Day, and juſt when they pleaſed, let any rational Man judge? Theſe Miniſters muſt either diſobey God or the King, and his Party. The Arch-Biſhop *Laud*, for fear that ſome ſhould be poiſoned by having the Goſpel preached too frequently to them, publiſhed a ſevere Order, that none ſhould preach any Sermon on the Lord's-Day in the Afternoon, under a pretence of complying with his Majeſties Inſtructions of Catechiſing by Queſtion and Answer, and not only all other Catechiſms, but that in the Common-Prayer were prohibited, but all Expositions, even of this Catechiſm, which Biſhop *Wren* declared, as bad as a Sermon. Many Miniſters were ſuſpended for diſobeying this Order; but Dr. *Pierce*, Biſhop of *Bath and Wells*, diſtinguiſh'd himſelf by his Zeal againſt Afternoon Sermons, and ſo effectually ſuppreſſed that bad Practice of Preaching twice in one Day, that he gave GOD Thanks that he had not one Lecture left in all his Dioceſs. I cannot but here take Notice of what Dr. *Snape* ſaith, Page 13. which is to this Purpoſe, *That it is the Pretenſion which has been made, as well by the Enemies as Friends of God, they being ſucceeded in their baſe and bloody Attempts, are embolden'd to ſtile the moſt wicked and deteſtable of their Actions, the bleſſed Work, and the Lord's Work; and when they (ſays he) ſeem'd to aſcribe to him the Praise, they entitul'd him to the Guilt of all they had been doing; Here we find that this Biſhop was an Enemy of GOD, and being ſucceeded in his wicked and unlawful Attempts, was ſo much embolden'd, to ſtile his deteſtable, and moſt wicked Action, The bleſſed Work, and the Lord's Work. For otherwiſe he would never have given GOD Thanks for ſucceeding him in it; and ſo according to Dr. *Snape* he entitles God to the Guilt of all that he had been doing; which was a wicked Work, and the Devil's Work. Mr. *Deveniſh*, Miniſter of *Bridgewater*, was ſuſpended*

suspended by him for Preaching on the Lord's Day Evening, tho' a Funeral Sermon: And another was call'd to an Account for having two Sermons in his Church, on the Parish Revell Day; the Bishop alledging, that 'twas an Hinderance to the Revel, and to the Utterance of the Church Ale: Another of his Clergy (Mr. *Erford*) was summon'd for Preaching on a Revell Day, upon *Joel's* Exhortation to Fasting, and Weeping, and Mourning; and was told, *That his very Text was scandalous to the Revell*; Oh! horrid Language, it is no less than Blasphemy, to say that the Word of the Great G O D was scandalous to the Revell, to Feasting and Gaming: Oh! What Men, to make the Word of God a scandalous Thing? If he had said, That the Revell was a Scandal to all that made a Profession of G O D, he had said truly. No *Atheist* could have more ridicul'd the Word of G O D. There were some only that enlarg'd on the Questions and Answers in the Church-Catechism, without attempting to Preach, who were sharply rebuked by their Diocesan, and told it was Catechising Sermon-wise, and as bad as Preaching. You see what a bad Thing this Preaching was reckon'd, surely it was some dangerous Work to be imploy'd in. It surely has been a Fancy that has risen out of the Heads of some ignorant Persons, for the leading aside precious Souls, or else this King, who was the best of Kings, and his Party would never have suppress'd it; and esteem'd it such a bad Thing; No, no, it is not an Invention of Man, not a Tradition receiv'd from our Forefathers, but it is an Ordinance of the Great G O D, which G O D has appointed to continue in his Church until the End of the World. *Matth. xxviii. 19, 20.* It is an Ordinance whereby G O D gathers Sinners to himself. *1 Cor. i. 21, 24.* Now when these Men had suppress'd this bad Thing, Preaching in the Afternoon, they, in the Stead and Room of it, reviv'd the Book of Sports, for fear the People should turn Melancholly, by Reason of too much Preaching; and it was declared as his Majesty's Pleasure, that the Laws of the Kingdom,

dom, and Canons of the Church, be well observ'd, and that no lawful Recreation be barr'd to his good People, which shall not tend to the Breach of the foresaid Laws and Canons; (but as one observes, not one Word of the Laws of G O D) that after the End of Divine Service, his good People been't disturb'd, or let from any lawful Recreation, such as Dancing, Archery, Leaping, Vaulting, &c. tho' none must have this Indulgence, that abstain from coming to Church, or yet are not present at Divine Service, before their going to the said Recreation. This was the pious Care of King *James*, which being now renew'd, 'tis added, out of the like pious Care for the Service of G O D, and for suppressing any Humours that oppose Truth, and for the Ease, Comfort, and Recreation of his well deserving People, his Majesty doth ratify and publish this his blessed Father's Declaration, the rather because in some Countreys, under Pretence of taking away some Abuses, there has been a general forbidding, not only of ordinary Meetings, but of the Feast of the Dedication of Churches, commonly call'd *Wakes*: Now his Majesty's expresse Will and Pleasure is, That these Feasts be observed, and that none do trouble or molest any of his Loyal or Dutiful People, for their lawful Recreations on the Sabbath Day. Some before had forbidden these Feasts, (to wit) the Lord Chief Justice *Richardson*, and Baron *Denham*: A Complaint being made concerning Ales and Revells, upon the Wakes or Feasts of the Dedication of Churches in *Somerset-shire*, unto these two Persons, who in their Circuit in that County, made the following Order.

W *Hereas divers Orders have been made heretofore, by Judges of the Assize, for the Suppression of all Ales and Revells: the same Order is now confirmed at the Assizes, in Regard of the infinite Number of Inconveniencies daily arising by Means of Revells [many having been indicted for Murdering Bastard Children begotten at Wakes and Revells] It is again order'd by the Court,*

Court, That such Revells, Church-Ales, Clerk-Ales, and all other publick Ales, be henceforth utterly suppress'd, and to the End that this may be observ'd, it's further order'd, That the Clerk of the Assizes shall leave Copies hereof, with the Ministers of every Parish within his several Hundred, and shall give a Note under his Hand, that he shall publish it Yearly within the Parish, the first Sunday in February, and likewise the second Sundays before Easter Yearly.

At this Order of the Judges, Bishop Land was very much offended, and complain'd to the King of the Irregularity of the Judges: and wrote to the Bishop of Bath and Wells, to know how these Feasts were observed. The Bishop answer'd, That the ancient Custom of those Feasts was laudable and innocent: That the late Suppression was very unacceptable, and the Restitution of them would be grateful to the Clergy (Oh ! what excellent and zealous Clergy) Gentry and Common People: Upon which the Lord Chief Justice was reprov'd at the Council Table, severely check'd, and as he is said to express it, *Almost choak'd with a Pair of Laun-Sleeves*; and in Conclusion was enjoin'd publickly to revoke his own Order.

Now this Bishop, instead of joining with the Judges, to suppress Yearly Wakes, turn'd in Effect, every Lord's Day into a Wake, which was done by the reviving the foremention'd Book of Sports.

These Things shew that they most shamefully violated the Laws of G O D, and contemn'd and despised his Holy Ordinance. Doth not G O D say, *Remember the Sabbath-day to keep it Holy*, see *Exod. 20. 9. Isa. 58. 13.* God requires that Man must turn away from doing his own Pleasure, and not find his own Pleasure; but this best of King's and his Party requires them to do their own Pleasure, and find their own Pleasure: What ever their sinful Inclinations led the People

ple to, they may do it, tho' God has commanded the quite contrary; and if one refused to read this DECLARATION of the KING in their Churches, (that so they might know how they would have them spend the Lord's-day) he should be suspended for refusing it. The King and his Party did give this Liberty to the People as they word it, out of the like Pious Care for the Service of God: Saith one, this one would think was a banter put in by some Puritan or some other Person evil affected to his Majesties Government; but when they say for the Service of God, it can be truly meant of none but he whom the Apostle calls *the God of this World*, 2 Cor. 4. 4. The Devil was the Person that they did this Service for, for what way could they have taken to have done the Devil better service than this they took? They suppressed in a great Measure Preaching, and counted it a bad thing, to make the People regardless of it, which is the Power of God to them that are saved; and the Apostle makes it of great use, Rom. 10. 14, 15. But these Men did not intend that Men should be brought to believe in the Name of Jesus Christ, but that they might be led blind-fold to Hell. They give Liberty to all sorts of Wickedness at all Times, Week-days or Sabbath-days, which was a very ready way to set up the Kingdom of the Devil, and to send many Souls to the infernal Pit. These were some of the Actions of the best of King's and his Party, but it was then for promoting Wickedness.

3. Another instance wherein this best of King's and his Party broke the Law of God, and that was in, being the cause of the shedding so much innocent Blood. How much Blood was there shed in the Nations of *England* and *Ireland*, and *Scotland*? which slaughter he and his Party was the Cause off. Oh! what a Wickedness was that of the Irish Rebels, who unhumanely butcher'd Two Hundred Thousand Protestants in

two Months space, and killed many by exquisite Torments, this was more Tragical than any effect of a calamitous War, and for this they had the King's Commission, with his Broad Seal at it, and they said, that they were risen to maintain the King's Prerogative against the Puritan Parliament in *England*, which Report appears to be true, for these two Reasons; the one is, because the King did not immediately proclaim them Rebels; but altho' the Rebellion broke out upon the 23d of *October*, the King did not proclaim them Rebels till the 1st of *January*, and then gave a strict Command that no more than Forty Copies of that Proclamation should be Printed, and that none of them should be published till his Majesty's Pleasure was further signified, tho' the Scots were immediately proclaimed Rebels, and the Proclamation that contained the Charge, is said to go thro' both Kingdoms like Lightnings: The King would never have made such a delay, had he not countenanced the Rebels. The Business of the Marquis of *Antrim* makes it evident enough, that what they did was by his Authority.

The Marquis, who was a noted Man among the Irish Rebels, having had his Estate Sequestred, tho' it fit upon the Restoration of *K. Cha.* the 2d, to sue for the Restitution of it. The Duke of *Ormond* and the Council judg'd against him as one of the Rebels: Whereupon he brought his Cause over to the King, and affirmed that what he did, was by his Father's Consent and Authority; and the King referr'd it to some Members of the Privy Council, to examine what he had to shew; upon Examination they found he had the King's Consent or Letters of Instruction for what he did: Hereupon King *Charles* wrote to the Duke of *Ormond* and the Council to restore his Estate, because it appeared to those appointed to examine it, that what he did was by his Father's Order or Consent. The Lord *Mazarine* and others not being fully satisfi'd

fy'd with this, thought fit so far to prosecute the Matter, as that the Marquis of *Antrim*, was forc'd to produce in the House of Commons, a Letter of King *Charles* the First, by which he gave him Order for taking up Arms; which being read in the House, produced a General Silence. The whole Account of it, with a great many surprizing Particulars, was publish'd in a Pamphlet, call'd, *Murder will out*; and another Author saith, *That he found it written by his Majesty's Command, signed Henry Bennet, and Enter'd at the Signet Office July 13. 1663.* That what the Marquis of *Antrim* did in the *Irish* Rebellion, was by Direction from his Royal Father, and Mother; upon the Marquis's Petition to the King, and the King referring it to the Consideration of the Privy Council, there 'tis thus expressed.

Our said Referees, after several Meetings, and Perusal of what has been offered to them by the Marquis, have reported unto us, That they have seen several Letters, all of them the Hand Writing of our Royal Father to the said Marquis, and several Instructions concerning his Treating and Joining with the *Irish*, in order to the King's Service, by reducing them to their Obedience; and by drawing some Forces from them, for the Service of Scotland. That besides the Letters and Orders under his Majesty's Hand, they have receiv'd sufficient Evidence and Testimony, and Directions sent from our Royal Father, and our Royal Mother; by which they are perswaded, That whatever Intelligence, Correspondence, or Actions the said Marquis had with Confederate *Irish* Catholicks, was allow'd by the said Letters and Instructions; That it manifestly appears to them, that the said King our Father, was well pleased with what the Marquis did, after he had done it, and approved the same.

Now in this wicked Action, he breaks the Royal Law of God, and is this the best of Kings? Oh! What a Wonder is it that any Man that makes a Profession of the Christian Religion, should deliver
such

such Filth to the World ; if it had drop'd from the Pen of a Jesuit, it would not have look'd so ill, nor have been so odious.

Is this the most gracious and indulgent Prince that ever fill'd a Throne ? as Dr. *Snape* saith, Page. 20. I desire that I may never fall into the Mercy of such an indulgent Prince, nor any true Protestant, for there would be nothing but Death for us. Was there ever such a barbarous Tyrant that pretended to be a Protestant ? Nay, not many of that Blood thirsty Crew have exceeded him. Who can but think that Dr. *Snape* is Popishly inclined, when he calls him the most gracious and indulgent Prince that ever fill'd the Throne, and so reckons these Hereticks that he caused to be murdered, and so esteemed that a good Work.

In Letters to the King from the Synod at *Edinburgh*, we have several Things that they say he was Guilty of, which they tell him off, and do admonish him to repent of, which they thus express. *The Troubles of our Hearts are enlarged, and our Fears encreased in your Majesties behalf, perceiving that your Peoples patience is above measure tempted, and that like a Cart pressed down with Sheaves, and ready to break, while as besides many former Designs and Endeavours to bring Desolation and Destruction upon us, which were (and we trust all of that kind shall be) by the marvellous and merciful Providence of God discovered and disappointed; our Country is now infested, the Blood of divers of our Brethren spilt, and other Acts of most barbarous and horrid Cruelty exercised by the cursed Crew of the Irish Rebels and their Accomplices in this Kingdom, under the Conduct of such as have Commission and Warrant from your Majesty; and unless we prove unfaithful both to God and your Majesty, we cannot conceal another Danger, which is infinitely greater than your Peoples Displeasure. Therefore we, the Servants of the most High G O D, and your Majesty's most Loyal Subjects, in the Humility*
and

and Grief of our Hearts, fall down before your Throne in the Name of our Lord and Master Jesus Christ, who shall judge the World in Righteousness, Great and Small, and in the Name of this whole National Kirk, which we represent, make bold to warn your Majesty freely, That the Guilt which cleaves fast to your Majesty and to your Throne, is such as, (whatsoever Flattering Preachers, or Unfaithful Counsellors may say to the contrary) if not timely repented, cannot but involve your self and your Posterity under the Wrath of the ever Living GOD; For your being Guilty of the shedding of the Blood of many Thousands of your Majesty's best Subjects: For your permitting the Mass and other Idolatry, both in your own Family, and in your Dominions: For your Authorizing the Book of Sports, the Prophanation of the Lord's Day: For your not punishing of publick Scandals and much Profaneness in and about your Court: For the shutting your Ears from the humble and just Desires of your faithful Subjects: For your complying too much with the Popish Party many Ways, and namely, by concluding the Cessation of Arms in Ireland: And your embracing the Counsels of those who have not set GOD, nor your Good before their Eyes: For your resisting and opposing this Cause, which so much concerns the Glory of GOD, your own Honour and Happiness, and the Peace and Safety of your Kingdoms: And for what other Causes your Majesty is most Conscious, and may best judge and search your own Conscience (nor would we have mention'd any Particulars, if they had not been publick and known) For all which, it is high Time for your Majesty to fall down at the Foot-stool of the King of Glory, to acknowledge your Offences; to repent timely; to make your Peace with GOD thro' Jesus Christ (whose Blood is able to wash away your great Sins) and to be no longer unwilling that the Son of GOD Reign over you and your Kingdoms in his pure Ordinances of Church Government and Worship.

We see howv this best of Kings lived vvith Respect

to the **Lavvs** of **G o d** in a fevv Particulars, and if vve vvere to consider him in more, vve should find him and his Party carrying themselves vvith the like Respect and Reverence to them. Novv vve come to shew that he acted contrary to the **Laws** of the Nation, and thereby we shall see that the Constitution he was for establishing, was not the best, but the worst.

1. *Charles* the First made **Laws** without the Consent and Concurrence of **Lords** and **Commons**, by which **Laws** the Foundations of Right, by which Men valu'd their Security, were in great Danger to be destroy'd; nay, it may be said that they were quite overthrown. *Clarendon* saith, The Council Table and Star Chamber enlarg'd their Jurisdiction to a vast Extent, holding (as *Thucycides* said of the *Athenians*) for Honourable that which pleas'd, and for just, that which profited; and being the same Persons in several Rooms, grew both Courts of **Law** to determine Right, and Courts of **Revenue** to bring Money into the Treasury; The Council Table by Proclamations enjoining to People what was not enjoin'd by **Law**, and prohibited what was not prohibited; and the Star-Chamber censuring the Breach and Disobedience to these Proclamations, by very great Fines and Imprisonment; so that any Disrespect to any Acts of State, or to Persons of Statesmen, was in no Time more Penal; and those Foundations of Right by which Men valu'd their Security, to the Apprehension and Understanding of Wise-Men, never more in Danger to be betray'd. This was done by him that was for the best Constitution. What could have shew'd his Absoluteness more than making new **Laws** and putting them in Execution?

2. He imposed **Loans** and **Taxes** without, and contrary to the Consent of Parliament. *Clarendon* saith, That many unjust **P R O J E C T S** of all Kinds, viz. For raising of **M O N E Y**, many ridiculous, many scandalous, all very grievous were set on Foot: Tonage and Poundage, and other Duties upon Merchandizes, were collected by the Order of the Board, which

which had been positively refus'd to be settled by Act
 of Parliament, he having fallen out vwith, and dissolved
 his Parliament, raised Money vvithout them. *Clarendon*
 says, " There yvas in this second Parliament
 " (vvich he had dissolved) an Intention of grant-
 " ing five Subsidies ; and the meeting being upon very
 " unpopular and unplaussible Reasons, immediately
 " dissolv'd : Those five Subsidies vv ere exacted thro'-
 " out the whole Kingdom vvith the same Rigour,
 " as if an Act had passed for that Purpose. *Edward*
Coke vvhen he had asserted that the King cannot tax
 any by Way of Loans, gives his Reasons for it ; to
 which Purpose he produces a noble Record, as he
 calls it. It chears me (says he) to think of it (it is
 the 25th of *Edward* 3d.) Loans against the Will of
 the Subject are against Reason, and the Franchises of
 the Land. The Lord may tax his Villain high and
 low ; but 'tis against the Franchises of the Land, for
 Freemen to be tax'd but by their Consent in Parlia-
 ment : For all that the King did, and the Clergy
 encouraged their illegal Proceedings. *Dr. Welwood*
 gives this Account. " Among other Means, (says he)
 " of raising Money that of Loan was fallen upon,
 " which met with great Difficulties, and was generally
 " taken to be illegal. One *Sibthorp* an obscure Par-
 son, in a Sermon Preach'd at the Assizes at *North-*
ampton, would make his Court by asserting, not on-
 ly the Lawfulness of this Way of imposing Money
 by Loan, but that 'twas the indispensable Duty of
 the Subject to comply with it. Another saith in a
 Sermon, That the King is not bound to observe the
 Laws of the Realm concerning the Subjects Rights
 and Liberties ; but that his Royal Word and Com-
 mand in imposing Loans and Taxes, vvithout Con-
 sent of Parliament, does oblige the Subjects Consci-
 ence upon Pain of Eternal Damnation : That those
 who refus'd to pay this Loan, did offend against the
 Laws of GOD, and became guilty of Impiety, Dis-
 loyalty, and Rebellion ; and that the Authority of
 Parlia-

Parliaments is not necessary for raising of Aids and Subsidies. Every Body knew *Abbot* was averſe to ſuch Doctrines, and to ſeek an Advantage againſt him, *Sibthorp's* Sermon with a Dedication to the King was ſent him by Order of his Maſteſty, to Licence. *Abbot* refus'd and gave his Reaſons in Writing, which Biſhop *Laud* answer'd, and with his own Hand Licenſ'd both *Sibthorp's* and the other Sermon which was preached by *Manwaring*, upon this Archbiſhop *Abbot* was confin'd to his Country-houſe, and ſuſpended from his Function. Do not theſe Actions Evidence that he had aſſum'd a Power that did not conſiſt with the Conſtitution of the Kingdom; theſe Things ſhew that he was for Governing as he liſt.

3. He deprived Men of their Liberties for no Crime at all, and that without Law. *Clarendon* ſaith, " Divers
 " Gentlemen of prime Quality in ſeveral Counties in
 " *England* were, for refuſing to pay the ſame, commit-
 " ted to Priſon with great Rigour, and extraordina-
 " ry Circumſtances.

4. *Charles* broke the Privileges of Parliament, not only in his acting without their Conſent in theſe fore-mention'd Proceedings; but alſo in ſeveral other Matters: Firſt in his accusing five of the leading Members of the Houſe of Commons of High-Treaſon, and afterwards went to the Houſe with armed Men, and ſeated himſelf in the Speaker's Chair, and calls for the Traitors, and took Notice the Birds were flown; he required that they ſhould be ſent to him; he preſently ſeizes their Papers, and Seals up their Cloſets, and by Proclamation declares them Traitors.

This was by Parliament voted a great Breach of Privilege, a great Scandal to the King and his Government; a ſeditious Act, manifeſtly tending to the Subverſion of the Peace, and an Injury and Diſhonour to the ſaid Members, there being no legal Charge or Accuſation

cusation against them, and that there could be no Vindication of those Privileges, unless his Majesty would discover the Names of those who advised him to such unlawful Courses. They therefore desired him to satisfy their legal Desire in that, to let them know their Informers (which by two Statutes then in Force, upon such Occasions, the King is bound to do) but he refused to grant their Request. Another Breach, was his taking Exceptions at a Bill depending in the House of Peers, as to the putting of it into that Way ; being as he said, a Diminution of his Prerogative ; but because he desired *Ireland* might be relieved, he was content that the Bill should pass for that Time with a *Salvo Jure*, both to King and People.

The Parliament declared in a Petition, That the King by taking Notice of the Debate in the House of Lords, concerning the Bill for the pressing of Soldiers, had broken the Fundamental Privilege of Parliament, which he ought not to do concerning any Bill, till it be presented to him in due Course of Parliament ; for every Member has free Liberty of Speech in propounding, or debating ; and the King ought not to be displeased at him for such Opinions or Propositions. The King granted a Cessation of Arms to the bloody *Irish* Rebels, which was directly against a Law, and his Faith ; for it was enacted by Authority of Parliament, (the King also signing the Act) in the Year one thousand six hundred and forty one. That the War against those bloody *Irish* Rebels should proceed, until it were declared by Parliament that *Ireland* was fully subdued, and that no Peace nor Cessation of Arms should be made with those Rebels, without the Consent of both Houses of Parliament ; but the King did it without the Consent of either of the Houses, and that when it was for the Benefit of the I R I S H Rebels.

You see how notoriously this best of Kings have broke both the Laws of G O D and the Nation ; he took away the Rights and Liberties of the People ; and therefore you may understand what Sort of a King and Constitution is best in Dr. *Snape's* Opinion ; that King that is Tyrannical, and minds neither the Law of G O D nor Man, but is for Murdering, Plundering, and Imprisoning, all that will not consent to, and Side in with him in all his wicked and sinful Actions, and illegal Proceedings, and that Constitution that is Absolute and Arbitrary, and allows a Man to do what he will, tho' never so much to his Subjects Injury ; and now that the Parliament and their Party was for having the Laws of G O D, and the Nation put in Execution, is well known to many. They several Times Petition'd him, that the Laws against Papists might be put in Execution, and that the Grievances might be redress'd in many Particulars.

The Parliament professed, that their receiving of Plate, and Money, and levying of Forces, was to maintain the Protestant Religion, the King's Person, Dignity, and Authority, the Laws of the Land, the Peace of the Kingdom, and Privilege of Parliament, The Laws of G O D, were never better observ'd, Swearers and Sabbath-Breakers punished according to their Desert. And those whom Dr. *Snape* calls the vilest of the People, who, saith he, had thrust themselves into the highest Stations, &c. What Particular Persons he means of, I cannot tell ; but it was manifest, that there was none in high Stations, whose Actions were so vile as *Charles's*, and his Party ; and an Enemy to him that was in the highest Station, saith of him, that he appeared to have a Design of doing Good in the Main, and promoting the Gospel more than any had done before him ; but *Charles* and his Party were so far from this Appearance, to have a Design to do Good, and promote the Gospel,

pel, that it was manifest to all that they laboured to suppress the Gospel, and the Truths of G O D, and the true Way of worshipping G O D.

It is said of the Ministry of that Day, that the main Body of the Parish Ministers were such, as the Nation has not enjoyed since; which Sentence was delivered not long since, (I mean saith he) for a serious Sense of Religion, and a hearty regard for the Interest of Souls, in the discharge of their Office, which is a certain Truth: But Wakes, Revels, Church-Ales, Clerk-Ales, and Feasting were such Things as were grateful to the Clergy in *Charles's* Days, and it was their greatest care that such Things might be kept up, that Whoreing, Swearing, Drunkenness, and all manner of Wickedness might be practised; that so many poor Infants might be murder'd by their wicked Mothers, that fear'd nothing, and afterwards themselves hang'd, that so there might many be sent readily to the infernal Pit. This was the care and regard they had of Souls; even that many might be made miserable to all Eternity: Oh miserable Wretches! Servants of the Devil, and Promoters of his Interest.

There was another Thing that *Dr. Snape* lays to the Charge of the Men of that Generation, as one of their great Sins; to wit, That the Use of the Lord's Supper had been intermitted to a scandalous Degree, *Page 18*. This he saith without any Demonstration what way they did that: If he mean that they laid it aside, as not approving of it as an Ordinance of Divine Institution, and so had no regard to it, it is most false, and what he cannot prove against them; if he mean that they ceas'd to administer until the People were gather'd into Churches, according to the Institution of the Gospel; this was so far from being a scandalous Intermission, that it was their Duty so to do, and if they had done o-
ther-

therwise, they had acted contrary to the Gospel of our Lord and Saviour. But perhaps Dr. *Snape* means that they would not Administer it to all Hand over Head, without any Exception, what ever their Lives and Conversations were; that they would not suffer them that made a Trade of Swearing, Sabbath-Breaking, Lying, Whoring and Drinking, to partake of that Ordinance; this was nothing but what God had commanded them to do, to seperate the Precious from among the Vile, and to purge out the old Leaven, that they might be a new Lump, 1 Cor. 5, 6, 7. They in so doing prevented the prophaneing of the Holy Ordinance, which they do who administer it to the wicked and unclean.

As for *Charles* the Second, he acted like his Father, minding neither the Laws of G O D, nor the Nation; he set up Arbitrary Power, and suffer'd the *French* to harraiss the *English* continually, and to fill our Seas with Pirates, to make Prize, Plunder, and Murder all they met with; and while they were doing this, were supply'd with Recruits from hence; if any would go voluntarily into the *French* Service, they were encouraged, and others that would not, were impress'd, and carried over by meer Force; and his Majesty's Magazines were emptied to furnish the *French* with all Sorts of Ammunition. He advanced *Jefferies* to be Judge, who neither regarded Law, Reason, or Conscience, when he had the Interest of the Court to promote, and such to crush as he in his Rage would call Rebels or Fanaticks.

And this *Charles* the Second, like his Father, caus'd much innocent Blood to be shed, and persecuted the faithful Servants of the Lord unto Death. One Historian saith of him, what ever his Religion was, whether Deist, Papist, or no nothing, is not to our Purpose to enquire; but it is certain his Reign was Popish enough. Now what Reason is there to boast
of,

of, or be thankful for the Restoration of him and his Government, which was Popish. They were for a King, and the Lord gave them one in his Anger, and many of those that were for his Restoration, felt his heavy Hand, and might see that the Anger of the Lord was kindled against them, for not helping the Lord against the Mighty, and for giving up his Cause and Interest.

A Brief Application.

1. Hence we learn who to go to for Deliverance, from the Wrath of Man, and it is to **G O D**; it is **G O D** that can overturn them when he pleases; it is **G O D** that restrains their Wrath, tho' it be never so Hor, one way or another. Oh! then let us pray earnestly unto him, that he would restrain their Wrath and Malice, by his converting Grace, if it be his Will; if not, that he would magnifie his Name in restraining them, what way will be most for his Glory, and his Peoples Good. The Wicked rage, and their Fury is great, pray to **G O D** that he would take away the Edge and Keenness of it, and assuage the Fury and Hellish Fierceness that is in the Hearts of wicked and unreasonable Men, who are taken Captive by Satan at his Will, and walk according to the Prince of the Power of the Air, the Spirit that now works in them who are the Children of Disobedience.

2. Hence we see that it is an untruth which
Dr.

Dr. *Snape* delivers in his Third Proposition, that King *Charles* was the best of Kings, and that Constitution the best, and consequently that the Parliament and their Party did not murder the best of Kings, nor did not overturn the best of Constitutions; and also what he delivers in the 20 Page, That he was the most gracious and indulgent Prince that ever fill'd a Throne, the most tender of his Peoples Rights and Liberties, the farthest from pursuing arbitrary and destructive Measures, as you now by his Actions may understand. What a great untruth this great Doctor has delivered to the World: May we not stand and wonder that ever such Words should come out of the Lips of one that pretends to be a Protestant? Sure some Popish Priest has put in these Words, and not a Doctor of the reformed Church of *England*; for the Apostle tells us, That those that had departed from the Faith, would speak Lies in Hypocrisie; surely it has been one of these Seducers, and not the Doctor, 1 *Tim.* 4. 2. There could be no other end in delivering such an Untruth, but to deceive the Ignorant, and cause them to believe a Lye. What was he better? than King *David*, who was a Man after GOD's own Heart, or than *Jehoshaphat*, or *Hezekiah*, who did that which was right in the sight of the LORD, that clave to the LORD, and departed not from following him, but kept his Commandments; that removed the High Places, and broke the Images, and cut down the Groves, 2 *Kings* 18. 3, 4, 5, 6. Was he better? then *Josiah*, that turned not aside to the right Hand or

to the left, 2 *Kings* 22. 2. Did he Covenant before the L O R D, like *Josiah*? To walk after the L O R D, and to keep his Commandments, and his Testimonies, and his Statutes, with all his Heart, and all his Soul, to perform the Words of this Covenant, 2 *Kings* 23. 2, 3. No *Charles* made a Covenant with the Man of Sin, to labour to set up his Diabolical Worship, and promised to do what in him lay to bring all his People to walk in that broad Way that leads to Destruction. What did not he make a Proclamation to walk contrary to the L O R D, and to break his Commandments and Statutes? When he made Proclamation that his Subjects might Sport and Play on the Sabbath-day, and so prophane it instead of keeping it Holy, and would have had all the People to stand to that his Covenant, Contract and Proclamation. These Kings were for keeping the Commandments of the Lord, he was for breaking them. These were for pulling down what was contrary to the Will of G O D; he was for setting up that which was contrary to the Will of the L O R D. But to come to the Kings of late; What, was he a better King than King *William*? and our present King *George*? Were they ever the Cause of the shedding of so much innocent Blood? Did they ever deprive the People of their Rights and Liberties? Did they ever labour to bring in Popery, and establish Arbitrary Power? Were they ever such Tyrants? Did they ever revive the Book of Sports, and labour to suppress Preaching? Wherein was he most gracious and indulgent? In destroying so many Thousands, or causing to be destroyed, or

But-

Butcher'd like so many Sheep ; or perhaps in his granting a Cessation of Arms to the Irish Rebels ; there, I suppose, lay his Indulgence, and Graciousness. Was he tender of his Peoples Rights and Liberties, that took away their Money at his Pleasure, and imprison'd them without Crime, and contrary to the Laws of the Nation ? G. O D was so well pleas'd with him, and his Constitution and his Posterity, that he has taken the Kingdom from them, and given it to a Neighbour of theirs, that is better than they, because they did reject to obey his Word. *1 Sam. xv. 23, 26, 27, 28.*

3. We may hence understand what such a King Dr. *Snape* calls the best of Kings, and what Constitution the best of Constitutions. He is the best of Kings with him who breaks G O D's Laws most, that contemns and casts them behind his Back continually, and works Wickedness all the Days of his Life ; and that gives Liberty to all Sort of Wickedness, and turns the L O R D's Day into a Wake ; that takes Care that Ministers do not too diligently follow that bad Imployment, Preaching ; and that Sin and Immorality be not too much stop'd. That is the best of Constitutions that is most Tyrannical, and when the King may do what he will without the Consent either of Lords or Commons ; so according to Dr. *Snape*, our present Constitution is none of the best, and this is what I am prone to think, he would have the People to believe, and that he would have them to reject and despise this Government. Is not this a ready Way to stir up

up a new Rebellion? and to encourage the Factional Party in the Nation.

Dr. *Snape*, no doubt, (if the Popish Pretender had been Establish'd upon the Throne) would have said, that King *William* and his Party, had driven the best of Kings off the Throne, and overturn'd the best of Constitutions ; for the two, *Charles* and *James's* Government and Constitution, was all of one Nature ; and so the Pretender's would have been the same ; they all aim'd at bringing in of Popery and Tyranny ; only *Charles* the First was more Tyrannical and shed more innocent Blood, than *James*.

There were many that called K. *William* an Usurper as well as the Governor after *Charles* the First, and both with like Reason, they neither of them being such. Dr. *Snape* is of the same Stamp with the Clergy in King W I L L I A M's Days, who wrote against taking Oaths to their Majesties ; counting it unlawful, and laying aside the Liturgy of the Church of England, calculated a new one for the Meridian of King *James's* tottering Fortune. In this New Liturgy, they pray'd thus, " Restore us again the Publick Worship of thy Name, the Reverend Administration of thy Sacraments ; raise us up the former Governor, both in Church and State, that we may be no longer without King, without Priest, and and without G O D in the World, &c. As they were for a Popish Religion and Government, so is Dr. *Snape* for the same ; for he esteems a Popish King the best of Kings, and a
Popish

Popish Government the best. Now you may see what Credit there is to be given to his Words, who has delivered such a great Untruth to the World. And all true Protestants may see Reason to bless G O D, that they are not ruled by such a King and Constitution.

F I N I S.



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